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THE RITUAL.

The Reply

OF

THE CHIEF RABBI.

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OFFICE OF THE CHIEF RABBI,
22, FINSBURY SQUARE,
LONDON, *June 23rd*, 5652.

To the Wardens of the Central, New West End, Borough and Hampstead Synagogues.

MY DEAR SIRS,

In accordance with my promise I invited a Conference of Preachers of the Metropolitan and Provincial Congregations under my pastoral charge, to consider with me the Modifications in the Ritual of your Synagogue, that were suggested by your Boards of Management.

This Conference met here under my presidency, and was in session for four days, from the 16th to the 19th of May last. Assiduous attention was given to every proposition of practical value that had been submitted to me. The members of the Conference were fully penetrated by a sense of the momentousness of the subject that engaged their deliberations, and I beg herewith publicly to tender my warm recognition for valuable information afforded, and wise suggestions made to me in the course of our sittings. I would especially record my gratitude to Dr. Friedländer, the esteemed Principal of Jews' College, who, though not officially attached to a Synagogue, kindly aided our counsels with the fruits of his eminent learning, and of his wide experience.

As some of the proposals submitted by your several Boards were substantially identical, I deemed it convenient at the Conference not to review the recommendations of

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each Synagogue separately, but to consider the suggestions grouped systematically together.

Since the close of the Conference I have examined the results of our consultations with the utmost care. I have endeavoured, where at all possible, to give effect to the recommendations of the Conference. In a very few instances, however, I have felt it my duty to refrain from adopting the opinion of the majority of its members.

The following principle has guided me in my decisions. I have given my sanction to those alterations which do not violate any statute (דִּין) of traditional Judaism, and which do not affect our statutory Liturgy. I have accorded my assent to these propositions in consequence of the communication you made to me, which was emphatically endorsed by your Ministers, that such modifications in the Ritual were earnestly desired by a majority of your members, who have expressed their opinion on the subject. It was represented to me that these alterations were calculated to enhance the impressiveness of your services, and to rouse and preserve the devotion of your worshippers. With this view, I have also incorporated a considerable number of Psalms, which are so eminently calculated to stir prayerful sentiments. These additions do not, indeed, constitute an innovation, but are in full accord with the ancient practice, which has too often been allowed to fall into desuetude. I have also prepared a Special Service for the הַזְכָּרַת נְשָׁמוֹת in the hope of investing this touching rite with its full significance.

But it must be distinctly understood that the adoption of the suggestions sanctioned by me is entirely optional on the part of other congregations. Nothing could be further from my intention than to force these propositions on any of the communities that own my spiritual supervision. On the contrary, I shall be gratified to learn that they continue

to hold their Services in strict accord with ancient usage, provided always that the prayers are offered up with solemnity and reverence, and that the congregants prove by their attitude and demeanour that they are fully impressed with a sense of the sacred act in which they are engaged.

Should it be desired to introduce some of these modifications into any other Synagogue, the greatest precaution should be exercised that such introduction do not mar the peace and brotherly union which should exist among the members, and that it should not alienate any of its regular worshippers. The utmost care should, therefore, be taken to ascertain the wishes of the Seatholders on the subject. None of these changes should take effect unless they have been approved by a decided majority of the members, especially of those who attend the Services which will be affected by the proposed alterations.

In the Report on the Rabbinate adopted by the Council of the United Synagogue last year, and ratified by the United Hebrew Congregations of the British Empire, the ardent hope is expressed that "the question of Synagogue Ritual and Practice may be solved to the benefit and advancement of the religious well-being of the entire Community, and consistently with the maintenance of the traditional observances of our ancient faith." This arduous task I have now, with the aid of my Ministers, sought to accomplish.

But the zealous endeavours and hearty co-operation, both of Ministers and congregants, are indispensable, if this work is to exercise any abiding benefit. I must beg the Readers always to recite the prayers and portions of Scripture correctly, impressively, and devoutly, avoiding all singing of an elaborate character. Earnestly and affectionately I beseech the Preachers to rouse in the hearts of their con-

gregants a renewed love and reverence for our venerabl[e] Liturgy, round which there cluster so many holy associations. I entreat the worshippers not to imagine that Divine Service can be performed vicariously for them, but to offer up the prayers with concentrated attention and fervour, and to join with heartiness in the responses, psalms, and hymns. In order to enable the congregants to do this, I would ask the Choir masters to use the simplest harmonies and to eschew all melodies of an ornate and florid character.

In conclusion I would lay the following considerations at your hearts and the hearts of all my flock. If you indeed desire that the Service of the Synagogue shall remain dear to your children, you must put forth your most strenuous efforts that they acquire a sound knowledge of the sacred tongue in which our prayers are written. You must cultivate Divine Worship in your homes. You must practise those solemn and significant rites which, when performed with intelligence, so readily touch the hearts and so powerfully influence the affections of young and old. Hallow Sabbaths and Festivals even as they should be hallowed. Teach your children, by precept and by example, the grandeur and beauty of Judaism. Let them see that attachment to its precepts lends an enhanced dignity and truer worth to your daily lives. And then they will preserve the same deep reverence, the same unbounded love, the same true-hearted loyalty to the Synagogue and its Services which inspired their fathers of old.

That the Lord may grant this blessed realisation to your congregation, and to all the congregations of this Empire, is the heartfelt and prayerful wish of

Your ever faithful,

(Signed) H. ADLER,

Chief Rabbi.

☞ The letters at the commencement of each paragraph denote the Synagogues, Central (C.), New West End (N.W.E.), Borough (B.), and Hampstead (H.), from which the Suggestion emanates. The numbers indicate the place which the Suggestion occupies on the list of the respective Synagogue.

I. MINYAN.—(B. 1).—The supposition that, in the absence of ten male worshippers, Divine Service need not, and should not be held in a Synagogue, is entirely erroneous. I am grieved to learn that, in several of the smaller provincial congregations, some of the members, after awaiting for a little while unsuccessfully the arrival of other worshippers to make up the prescribed *Minyan*, disperse without holding Service. This procedure is due to a misconception. Divine Service should be held, however small the numbers of worshippers may be. The Prayers should be offered up by the Reader with the same solemnity as though *Minyan* were present. But in accordance with our religious statute, certain portions, viz: קַדִּישׁ וּבָרְכוּ and the repetition of the *Tefillah* with the *Kedushah*, should be omitted. The Scroll of the Law should be taken from the Ark, and the prescribed portion read, without any קְרוּאִים. The Haphtarah should also be recited, but without the blessings.

Should any mourner be present, I advise that, as the Kaddish must not be said, he should offer up the Prayer for Departed Relatives אָנָּא יְיָ מֶלֶךְ מָלֵא רַחֲמִים. (The Authorised Daily Prayer Book, p. 323.)

At the same time I ardently hope that every effort will be made with the object of gathering the requisite number of worshippers twice daily in our metropolitan and the larger provincial Synagogues, and in the smaller country congregations at least on Sabbaths and Festivals, so that the entire Service may then be read.

II. (**N.W.E.** VI. *a*).— The substitution of the form "Blessed art Thou, O Lord our God, King of the Universe, who hast made me according to Thy Will," for the Special Blessing for Males cannot be sanctioned. This Blessing is not designed to ascribe any inferiority to the female sex, but to express our gratitude for being enabled to keep all religious ordinances, including those precepts (such as *Zizith* and *Tefillin*) from which women are exempt, owing to the fact that their fulfilment is restricted to a specific time of the day.

III. (**B.** 4). — The section אֵיזֶהוּ מְקוֹמָן in the Daily Morning Service should not be omitted. It is true that these excerpts from the Mishnah and Boraitha do not constitute prayer. But their inclusion in the Liturgy is due to the fact that the Synagogue is not intended exclusively for praise and supplication, but also for the study of the Word of God and of the interpretation thereof as handed down to us by our sages.

IV. (**B.** 7).—None of the five Hallelujah Psalms (146—150), among the finest and most devotional compositions in the Psalter, should be omitted at the public Daily Morning Service.

V. The Kaddish.—(**C.** I. *d*; **N.W.E.** II. *f*; **B.** 2; **H.** 2). —After the most anxious consideration of the subject, I do not feel myself justified in sanctioning the omission of any of the regular Kaddishim prescribed in the Liturgy, with the following slight exceptions. Should a mourner or person keeping *Jahrzeit* not be present in the Synagogue, no קַדִּישׁ יָתוֹם need be recited. The Mourner's Kaddish on Friday evening after מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת may be omitted. In the Synagogues where the Services are divided, a Kaddish need not be recited after the Hallel (**N.W.E.** III. *a*).

It is not imperative that the Kaddish should be chanted: it should be recited with all the solemnity due to so sublime a prayer.

VI. Repetition of the Amidah.—(**C.** *Sabbath* II.; *Festivals* II. *a*; **N.W.E.** II. *b*; **B.** 3; **H.** 2).

The repetition of the Amidah, after the same has been silently read by the congregation, is an institution of great antiquity and moment, which dare not lightly be set aside. After the gravest consideration of the subject, I have come to the determination that I am justified in following herein the practice of the Sephardim congregations, both here and in Amsterdam, whose rigid adhesion to our traditional enactments has never been impugned. These congregations read the *Tefillah* at the Week-day Afternoon Services, and at the Mussaf on Sabbaths and Festivals only once. I therefore concede that the Amidah of Mussaf on Sabbaths be recited in the following manner. The passages to הָאֵל הַקָּדוֹשׁ and from או"א רְצֵה בִמְנוּחָתֵנוּ may be read aloud by the Reader, the congregation reading silently these, the intermediate passages and the concluding paragraph אֱלֹהַי נְצוֹר. A similar rule to be applicable to the Mussaf on New Moon and חוֹל הַמּוֹעֵד.

With regard to the Mussaf Amidah on Festivals, I recommend that the ordinary usage be adhered to, as the blessing of the priests is then recited. But in the event of the Amidah being recited only once, the Reader must not commence או"א מֶלֶךְ רַחֲמָן until all the Cohanim have concluded the *Tefillah*, and are ready to proceed to the Ark.

On the first day of Passover and the eighth day of Solemn Assembly, the prayers for Dew and Rain must in this case be recited before the Amidah.

On all other occasions, including, of course, the Mussaf of New Year and the Day of Atonement, the repetition of the Amidah must be retained.

VII. (**B.** 8).—There is no valid reason why the וְהוּא רַחוּם and the verses יְיָ אֱלֹהֵי יִשְׂרָאֵל, supplications breathing intense fervour, prescribed to be read on Mondays and Thursdays, should be omitted.

VIII. (**B.** 31).—I have drawn up a list of סְלִיחוֹת which may be left out at the Week-day Services. (Appendix A.) I have been sparing in my omissions, being cognizant of the fact that those who attend these Services are anxious to offer up all the supplications. The Prayer אֵל מֶלֶךְ need only be recited once, viz., at the conclusion of the סְלִיחוֹת, except on the Eve of New Year.

IX. (**B.** 9).—The hour at which the Sabbath commences in London has been fixed by the learned Chacham Nieto, and I do not deem it advisable to make any alteration in these hours without the full concurrence of my esteemed colleague, the present Chacham.

In connection herewith I deem it my duty to advert to a point which was brought under my notice at the Conference. I was informed that in some of the Northern congregations, although during summer the day is considerably prolonged, the Sabbath is terminated at the same hour as in the Metropolis. This practice constitutes a deplorable violation of the Sabbath. I must beg each congregation to conclude the Sabbath at the hour given in the Table published with the sanction of the late Chief Rabbi זצ"ל. I hope, later on, to furnish the Provincial congregations with a table of the hours at which Sabbath commences in their towns.

X. (**B.** 10).—The passages וַיְכֻלּוּ and מָגֵן אָבוֹת, etc., must be retained in the Friday Evening Service.

XI. (**C.** *Sabbath* III. *c*; **N.W.E.** I. *a*; **B.** 11).—The chapter בַּמֶּה מַדְלִיקִין may be omitted, but I recommend its being read prior to the Minchah Service.

XII. (**B.** 5, 6, 12).—No alteration should be made in the Psalms and Hymns of the Sabbath and Festival Services.

XIII. (**N.W.E.** II. *a*; **H.** I.).—There may be an early Service on Sabbaths and Festivals either at 8 or 8.30, at which the שַׁחֲרִית is read.

XIV. (**N.W.E.** II. *b*; **H** 1.).—The second Service may commence at 10.15 or 11, with מַה־טֹּבוּ, the Sabbath Psalm or some other Psalm selected from the list given in Appendix B, and one or both of the following passages רִבּוֹן הָעוֹלָמִים to וָעֶד (Authorised Daily Prayer Book, pp. 7-8), and נִשְׁמַת to תִּתְקַדַּשׁ (pp. 125-127).

XV. (**N.W.E.** II. *g*).—I have drawn up a form of מִי שֶׁבֵּרַךְ for all who have been called to the Reading of the Law, to be said at its conclusion. (Appendix C.) The special formula for a בַּר מִצְוָה is to be used as heretofore.

XVI. The Ten Commandments.—(**N.W.E.** II. *c*; **H.** 4). —It has been represented to me that a very general desire exists to have the Decalogue read publicly in the Synagogue on Sabbaths, with the anticipation that by such reading this sublime portion of the Torah would be impressed upon the minds of young and old, there being reason to fear that it is no longer generally included in our private devotions. It is also hoped that the solemn enunciation of the Fourth Commandment may prevent some congregants from desecrating the Day of Rest. On the other hand, the inclusion of the Decalogue in the Liturgy might be construed as an infraction of the rule laid down in אורח חיים סי' א' סעיף ה', and based upon ברכות דף י"ב. After a careful study of the authorities, especially שו"ת מהרש"ל סימן נ"ד,

I have come to the conclusion that the Ten Commandments might form part of the Bible Reading on Sabbaths. Care should, however, be taken in the Prayer that is to follow upon the Bible Reading to guard against the supposition that the Decalogue, sublime and important though it be, is the only portion of the Bible Divinely inspired. With this view I would also recommend that, alternately with this Bible Reading, other sections of high spiritual and moral import be read, *e.g.*, Leviticus xix. 1—18; Deuteronomy x. 12—22 (פָּרָשַׁת הַיִּרְאָה); Psalm xv., and passages treating of Sabbath observance: Jeremiah xvii. 21—27; Nehemiah xiii. 14—22.

XVII. (**N.W.E.** II. *a*).—It is advisable that the Minister should compose an English Prayer to be read by him from the Pulpit, its burden of gratitude and supplication having reference to any passing events in the country, the Community, and in the congregation, or to the Bible Reading that has preceded. As an illustration of such Prayer, I have prepared an adaptation of the בְּרִיךְ שְׁמֵהּ, which has hitherto not been read in our Synagogues. (Appendix D.)

XVIII. (**C.** *Sabbath* I. *a, b, c*, IV.).—I concede, with great reluctance, that the Sabbath Morning Service should commence at the late hour of 9.45. I only do so in the hope that this arrangement may induce a larger number of worshippers than heretofore to attend at the commencement, and with the understanding that, as proposed, the three sections of the קְרִיאַת שְׁמַע be read at the first recital.

The regulation of the precise hour at which each portion of the Service is to be read, and when the same is to terminate, must be left to the Boards of Management, with the one stipulation that no part may be hurried or slurred over.

XIX. (**C.** *Sabbath* III. *a*).—The prayer אַב הָרַחֲמִים should continue to be read on the two Sabbaths in the year in memory of the pious martyrs.

XX. (**C.** *Sabbath* III. *c*; **N.W.E.** II. *e*; **B.** 13—15).—I concede the omission of the first יְקוּם פֻּרְקָן.

The two sections פִּטּוּם הַקְּטוֹרֶת and הַשִּׁיר may be omitted in the Mussaf Service, but I would ask that they should be read before אֵיזֶהוּ מְקוֹמָן. The concluding verse of אֵין כֵּאלֹהֵינוּ must be retained, any verbal alteration of the Prayer Book being greatly to be deprecated.

XXI. (**C.** *Sabbath e*).—There is, of course, no objection to the Sabbath Psalm being read or sung after עָלֵינוּ. But it is advisable that, occasionally, another Psalm be substituted, selected from the list given in Appendix B.

XXII. (**B.** 16).—The sublime 104th Psalm and the tender and pathetic songs of Degrees should not be omitted from the Sabbath Afternoon Service. The Ethics of the Fathers, with their wise maxims and valuable historical memoranda, should likewise be read at the appointed season.

XXIII. (**C.** *Festivals* II. *b*, *c*).—I fully approve of a special Festival Psalm being sung or read on the evenings and mornings of the Festivals, and have drawn up a list of Psalms appropriate to each. (Appendix E.)

XXIV. (**N.W.E.** III. *a*).—I approve of the second Services on the three Festivals commencing with מַה־טֹּבוּ and הַלֵּל. The Prayer after the Bible Reading should be appropriate both to the Festival and the season.

XXV. (**C.** *Festivals* I.; **N.W.E.** III. *b*; **B.** 17).—The three books, Song of Songs, Ruth, and Ecclesiastes, must be read on the appointed days. The public reading may take place either at the Early Morning, or at the Afternoon Service.

XXVI. (**B.** 18).—The יְיָ יְיָ and וַאֲנִי, before the Reading of the Law, need only be chanted once, but sufficient time should be afforded the Congregation to repeat these verses and to offer up the Prayer.

XXVII. (**B.** 19).—No alteration may be made in the reading of the several portions of the Law. The reading on שְׁמִינִי עֲצֶרֶת should invariably commence at עַשֵּׂר תְּעַשֵּׂר, whether the Festival fall on a week day or on a Sabbath.

XXVIII. (**B.** 20).—Sanction has already been given to the practice of limiting the prayers for Rain and Dew to the passages זְכוֹר and טַל תֵּן.

XXIX. (**N.W.E.** III. *c*).—In the event of the Mussaf Tefilla not being repeated by the Reader, the section אָז שֵׁשׁ מֵאוֹת must not be introduced during any portion of the Amidah, but should be recited at its conclusion.

XXX. (**N.W.E.** III. *d, e*).—It is undesirable that any special passage be omitted from any Piyyut. It is permissible on שִׂמְחַת תּוֹרָה to substitute the אָז־וּלְת בִּקְשׁוּב עָנָיו for אֲשֶׁר בִּגְלַל אָבוֹת.

XXXI. (**H.** 3).—The sacred rite of בִּרְכַּת כֹּהֲנִים must be preserved. Every endeavour should be made to invest this act with befitting impressiveness. The introductory Blessing and every word of the Benediction should be solemnly recited by the *Cohanim*. It is advisable that the *Cohanim* of a congregation meet together prior to the festival, so that they may practise the recital of the words in unison.

I grieve to learn that in some congregations the practice of this rite has been permitted to fall into abeyance, owing to the circumstance, either that the *Cohen* is not held, or

that he does not hold himself worthy to pronounce the Blessing. This idea rests on a misconception. It is not the *Cohen* who personally blesses the congregation. He, in virtue of his descent from the High Priest, is called upon to pronounce the words of the Benediction set down for him. It is only God Himself, the Source of all temporal welfare and spiritual happiness, who can bestow a blessing.

XXXII.—I have selected certain verses and a Psalm, and also composed a Prayer for the הַזְכָּרַת נְשָׁמוֹת. (Appendix F.) The Psalm may be omitted on שְׁמִינִי עֲצֶרֶת.

XXXIII. (**N.W.E.** IV. *a, b, c, d*; **B.** 21, 23).—I have drawn up a list of Piyyutim that may be omitted in the Services for New Year. (Appendix G.)

The passages in the Mussaf, וְנֶאֱמַר לֹא הִבִּיט, אַתָּה זוֹכֵר and אַתָּה נִגְלֵיתָ, must be repeated by the Reader.

I earnestly advise that the Service on the morning of New Year do not commence later than 7.30, for, even with the omissions that have been conceded, the Prayers, if properly offered up, could not otherwise conclude at the same hour as at present.

XXXIV. (**B.** 24).—There is no valid reason why the ancient usage of chanting the כָּל נִדְרֵי three times should be altered.

XXXV. (**C.** *Day of Atonement* II.; **B.** 25).—The paragraphs commencing עַל חֵטְא must be said by the congregation in the repetition of the Amidah. Sufficient time should be given to the worshippers to enable them devoutly and attentively to recite the Confession of Sin. The Reader need not repeat the last two lines of each paragraph, nor each line of וְעַל חֲטָאִים. But he should read the passage וְעַל כֻּלָּם slowly and impressively.

XXXVI. (**C.** *ibid.* I.; **B.** 27).—A brief Service, especially suitable for children, may be held on the Day of Atonement. This Service should consist of an appropriate Bible Reading, an Address, and an English Prayer. It would not be right to omit the סְלִיחוֹת שֶׁל מִנְחָה, in order to gain time for this Service, but I have drawn up a list of such Piyyutim as may be omitted on that day. (Appendix G.)

XXXVII. (**B.** 29).—The אֵל מֶלֶךְ need only be recited once at each Service, at the close of the סְלִיחוֹת. It should be read at נְעִילָה at the introduction (after כְּבוֹשׁ חֵטְא וְעָוֹן).

XXXVIII. (**C.** *ibid.* III.; **B.** 28).—The suggestion to substitute another portion of the Law for the one read at present at the Afternoon Service on the Day of Atonement claimed my most serious attention. I came to the conclusion that I should not be justified in making such substitution. The direction on the subject in the Talmud (Megillah p. 31) is clear and precise, and this selection is explained to have been prompted by the desire to inculcate, on the most solemn day in the Calendar, the great duty of sexual morality. It was suggested by the Members of the Conference that, in a future edition of the Machzor, this section should be prefixed by a Homily setting forth the paramount importance of these precepts, and explaining that obedience to these behests has been, by Heaven's Providence, one of the most potent factors in the preservation of Israel.

XXXIX. (**B.** 30).—The proposition that the Evening Service at the termination of the Day of Atonement be not read publicly, cannot be entertained. It must be admitted that the arrangement, that has hitherto obtained, is of a

most unsatisfactory character. In many Synagogues the *Maariv* is read whilst the majority of the congregants are quitting the place of worship, or noisily preparing to do so. In those Synagogues where the bulk of the congregants remain the Prayer is read, I believe, as a rule, with unseemly haste. I am, therefore, extremely anxious to devise a remedy for this lack of decorum, which mars our solemnization of this most sacred day. With this view I propose that the declaration of the שְׁמוֹת, and the sounding of the שׁוֹפָר be deferred until after עָלֵינוּ—an arrangement which is in accord with טור אורח חיים סי׳ תרכ״ד. The Evening Service is to be commenced some little time before nightfall by the same Reader who has officiated at נְעִילָה, and is to be read with the same solemnity and impressiveness as the other Services of the day. The Reader must be careful not to say הַבְדָּלָה until after nightfall. The entire Service is then to conclude with the שְׁמוֹת, the שׁוֹפָר, and the closing of the Ark.

XL. (**B.** 22, 33, 34).—The proposals that the Shofar be sounded on the first day of the New Year, when it falls on the Sabbath, that the ordinary Week-day Service be read on the second days of the Festivals, and that a musical instrument be used on Sabbaths and Festivals cannot be entertained, as they are contrary to our law.

XLI. (**H.** 5).—Special Religious Services have been, and may in future be held for the pupils of religion classes, who have concluded their course of instruction, and who have satisfactorily passed examinations in Hebrew and religion. This Service must not, however, be termed a confirmation, such rite being foreign to our faith. The Service should consist of *Minchah*, Psalms c. and xv. (or

sections of Psalm cxix.), Prayer to be offered up by the children, Address and Prayer by the Minister, עָלֵינוּ and יִגְדַּל.

XLII. Marriage Service.—(**N.W.E.** V. *a*).—There is no reason to assume that the monetary obligation mentioned in the כְּתוּבָּה is not in all cases fulfilled. An endeavour on my part to satisfy myself personally on the subject would be justly resented as inquisitorial. Any alteration of the wording of this document is highly undesirable, since a deviation from the authorised formula might impair the recognition of the religious validity of the marriage.

XLIII. (**N.W.E.** V. *b*; **B.** 32).—There is no necessity for the contracting parties to signify their consent to their marriage, their presence under the canopy being sufficient evidence thereof. But there is no objection to their verbally declaring their consent and their acceptance of the undertaking set forth in the כְּתוּבָּה, provided that the regular Marriage Service be preserved intact. I have prepared a form of questions that may be addressed to the bridal couple by the Celebrant at the conclusion of his Address or Prayer, prior to the commencement of the prescribed wedding ceremonial. (Appendix H.)

XLIV. Burial Service.—The Prayer אָנָּא יְיָ מֶלֶךְ מָלֵא רַחֲמִים may be recited at the conclusion of the ordinary Burial Service.

APPENDICES.

A.

List of סְלִיחוֹת which may be omitted:—

צום גדליה	52	אֱלֹהִים אֵין בִּלְתֶּךָ
ליום השני של עשרת ימי תשובה	62	תּוֹחֶלֶת יִשְׂרָאֵל
ליום השלישי „ „	69	אֵלְכָה וְאָשׁוּבָה
ליום הרביעי „ „	80	אָמַרְנוּ נִגְזַרְנוּ לָנוּ
ליום חמישי „ „	88	אַתָּה חֶלְקִי וְצוּר לְבָבִי

The following סְלִיחוֹת should be omitted when ten fasters are not present in the Synagogue:—

לתענית חמישי	תַּעֲנִית צִבּוּר קָבְעוּ
לתענית שני אחרון...	אֲפָפוּנוּ מַיִם

B.

Psalms for the Sabbath:—1, 5, 8, 13, 14, 15, 23, 27 (during the months of Elul and Tishri), 36, 46, 50, 53, 61, 63, 67, 70, 73, 87, 101, 103, 108, 110, 111, 112, 119 (in divisions of eight verses each), 120—134, 138—143.

C.

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב הוּא יְבָרֵךְ
אֶת־כָּל־הַקְּרוּאִים אֲשֶׁר עָלוּ לַתּוֹרָה הַיּוֹם ׃ הַקָּדוֹשׁ
בָּרוּךְ הוּא יְבָרֵךְ אוֹתָם וְאֶת־מִשְׁפְּחֹתָם וְיִשְׁלַח בְּרָכָה
וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם

(בשלש רגלים) וְיִזַכֵּם לַעֲלוֹת לָרֶגֶל

(בימים נוראים) וְיִכְתּוֹב וְיַחְתּוֹם אוֹתָם בְּסֵפֶר חַיִּים טוֹבִים
וְנֹאמַר אָמֵן ׃

D.

A SABBATH PRAYER.

Sovereign of the Universe! Thou art the God of Truth, Thy Law is truth and Thy prophets are prophets of truth. We have hearkened on this sacred Day of Rest to the words of Thy glorious Law. Grant that these words, and all the holy words which Thou hast revealed unto us, may ever remain dear unto us and unto our offspring. May we meditate thereon with understanding and reverence, and obey them with faithfulness and devotion.

Not in man do we put our trust, but in Thee, God of Heaven, in Thee, Holy One, Who aboundest in deeds of goodness and truth. Vouchsafe unto us this day the benign gift of Thy light, and in mercy accept our supplication. Let Thy favour rest with Thy people Israel for ever. Show them the redemption of Thy right hand in the rebuilding of Thy holy temple.

Thou art He Who feedest and sustainest all. Thou art He Who rulest over all. Be merciful unto us, and take us and all that are dear unto us in Thy holy keeping. Prolong our lives in health and well-being. Fulfil the wishes of our heart and of the hearts of all Thy people Israel for good, for life and for peace. Amen.

E.

PSALMS FOR THE FESTIVALS.

Eve of First Day of New Year .	Psalm 103.
First Day of New Year . . .	„ 81.
Eve of Second Day of New Year .	„ 39.
Second Day of New Year . .	„ 101.

On the Day of Atonement some of the following Psalms may be recited between the Services:—17, 25, 32, 38, 51, 86, 101, 103, 130.

Eve of First Day of Tabernacles .	Psalm 42.
First Day of Tabernacles . .	„ 85.
Eve of Second Day of Tabernacles .	„ 43.
Second Day of Tabernacles . .	„ 66.
Eve of Eighth Day of Solemn Assembly	„ 65.
Eighth Day of Solemn Assembly . .	„ 12.
Eve of Rejoicing of the Law . .	Psalm 119, 1— 8.
Rejoicing of the Law . . .	„ 119, 9—16.

Eve of First Day of Passover .	Psalm 105.
First Day of Passover . . .	„ 107, 1—15.
Eve of Second Day of Passover .	„ 66.
Second Day of Passover . .	„ 106, 1—12.
Eve of Seventh Day of Passover .	„ 78, 1—16.
Seventh Day of Passover . .	„ 77.
Eve of Eighth Day of Passover .	„ 84.
Eighth Day of Passover . .	„ 80.

Eve of First Day of Pentecost .	Psalm 68.
First Day of Pentecost . .	„ 119, 17—24.
Eve of Second Day of Pentecost .	„ 119, 25—40.
Second Day of Pentecost . .	„ 119, 41—56.

F.

הזכרת נשמות

יְיָ מָה אָדָם וַתֵּדָעֵהוּ בֶּן־אֱנוֹשׁ וַתְּחַשְּׁבֵהוּ:
אָדָם לַהֶבֶל דָּמָה יָמָיו כְּצֵל עוֹבֵר:
בַּבֹּקֶר יָצִיץ וְחָלָף לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ:
לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע וְנָבִא לְבַב חָכְמָה:
שְׁמָר־תָּם וּרְאֵה יָשָׁר כִּי אַחֲרִית לְאִישׁ שָׁלוֹם:
אַךְ־אֱלֹהִים יִפְדֶּה־נַפְשִׁי מִיַּד שְׁאוֹל כִּי יִקָּחֵנִי סֶלָה:
כָּלָה שְׁאֵרִי וּלְבָבִי צוּר לְבָבִי וְחֶלְקִי אֱלֹהִים לְעוֹלָם:
וְיָשֹׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־
הָאֱלֹהִים אֲשֶׁר נְתָנָהּ:
אֲנִי בְּצֶדֶק אֶחֱזֶה פָנֶיךָ אֶשְׂבְּעָה בְהָקִיץ תְּמוּנָתֶךָ:

MEMORIAL OF THE DEPARTED.

Lord, what is man, that thou regardest him? or the son of man, that thou takest account of him?

Man is like to vanity: his days are as a shadow that passeth away.

In the morning he bloometh and sprouteth afresh; in the evening he is cut down and withereth.

So teach us to number our days that we may get us a heart of wisdom.

Mark the innocent man, and behold the upright: for the latter end of that man is peace.

But God will redeem my soul from the grasp of the grave: for he will receive me.

My flesh and my heart faileth: but God is the strength of my heart and my portion for ever.

And the dust returneth to the earth as it was, but the spirit returneth unto God who gave it.

I shall behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.

PRAYER.

Father of mercy! In Thy hand are the souls of the living and the dead. May Thy comforts soothe our hearts as we remember on this sacred day our revered and beloved kinsfolk who have gone to their eternal rest, and as we think of our dear parents, the crown of our heads and our glory, whose desire it was to train us in the way of virtue and righteousness, to teach us Thy statutes and precepts, and to instruct us to do justice and to love mercy. We beseech Thee, O Lord! grant us strength to remain faithful to their teachings, while the breath given of Thee is within us. And may their souls repose in the land of life, beholding Thy majesty and delighting in Thy reward.

And now, O good and beneficent God! what shall we say, what shall we speak unto Thee? Our needs are so manifold: we cannot declare them. We are filled with shame as we think of all the goodness Thou hast dealt unto us. O turn Thou in mercy and lovingkindness unto the supplications of Thy servants who now pour out their souls before Thee. May Thy lovingkindness not depart from us. Give us our daily sustenance, and let us not be in need of the gifts of flesh and blood. Remove from us care and sorrow, distress and fear, shame and contempt. Strengthen us in our reverence for Thee, and fortify us to keep Thy perfect law. Vouchsafe unto us the joy of training our sons and daughters to keep Thy commandments and to perform Thy will all the days of their life. O God, take us not hence in the midst of our days. Let us complete in peace the number of our years. Verily we know that our life is

תפלה:

אַב הָרַחֲמִים אֲשֶׁר בְּיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים · תַּנְחוּמֶיךָ יְשַׁעַשְׁעוּ נַפְשֵׁנוּ בְּזָכְרֵנוּ בַּיּוֹם הַקָּדוֹשׁ הַזֶּה אֶת־קְרוֹבֵינוּ הָאֲהוּבִים וְהַנִּכְבָּדִים אֲשֶׁר הָלְכוּ לִמְנוּחָתָם אֶת־הוֹרֵינוּ הַיְקָרִים עֲטֶרֶת רֹאשֵׁנוּ וְתִפְאַרְתֵּנוּ אֲשֶׁר כָּל־מְגַמָּתָם לְהַדְרִיכֵנוּ בַּדֶּרֶךְ הַטּוֹב וְהַיָּשָׁר לְלַמְּדֵנוּ חֻקֶּיךָ וּמִצְוֹתֶיךָ וּלְהוֹרֵנוּ עֲשׂוֹת צְדָקָה וְאַהֲבַת חֶסֶד: אָנָּא יְיָ אַמְּצֵנוּ לִשְׁמוֹר אֶת פְּקוּדָתָם כָּל עוֹד נִשְׁמָתֵנוּ בְּקִרְבֵּנוּ · וְנַפְשָׁם תָּנוּחַ בְּאֶרֶץ הַחַיִּים לַחֲזוֹת בְּנוֹעַמְךָ וּלְהִתְעַנֵּג מִטּוּבֶךָ:

וְעַתָּה הָאֵל הַטּוֹב וְהַמֵּטִיב מַה־נֹּאמַר וּמַה־נְּדַבֵּר · צְרָכֵינוּ מְרֻבִּים וְדַעְתֵּנוּ קְצָרָה: בֹּשֶׁת פָּנִים כִּסָּתְנוּ מִדֵּי עֲלוֹת עַל־לִבֵּנוּ זֵכֶר כָּל־הַטּוֹבָה שֶׁגְּמַלְתָּ עָלֵינוּ: אָנָּא פְּנֵה הַיּוֹם בְּחֶסֶד וּבְרַחֲמִים אֶל תְּפִלַּת עֲבָדֶיךָ הַשּׁוֹפְכִים אֶת־נַפְשָׁם לְפָנֶיךָ: אָנָּא חַסְדְּךָ מֵאִתָּנוּ אַל־יָמוּשׁ: הַטְרִיפֵנוּ לֶחֶם חֻקֵּנוּ וְאַל תַּצְרִיכֵנוּ לִידֵי מַתְּנַת בָּשָׂר וָדָם: הָסֵר מֵעָלֵינוּ כָּל־דְּאָגָה וְתוּגָה כָּל־צָרָה וָפַחַד כָּל־חֶרְפָּה וָבוּז: בְּיִרְאָתְךָ הַטְּהוֹרָה תְּחַזְּקֵנוּ וּבְתוֹרָתְךָ הַתְּמִימָה תְּאַמְּצֵנוּ: זַכֵּנוּ לְגַדֵּל אֶת־בָּנֵינוּ וּבְנוֹתֵינוּ לִשְׁמוֹר מִצְוֹתֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ כָּל־יְמֵי חַיֵּיהֶם: אֵל נָא אַל תַּעֲלֵנוּ בַּחֲצִי יָמֵינוּ וּנְמַלֵּא בְשָׁלוֹם אֵת מִסְפַּר יָמֵינוּ: יָדַעְנוּ אַךְ יָדַעְנוּ כִּי חָדֵל כֹּחֵנוּ וּטְפָחוֹת נָתַתָּ יָמֵינוּ:

frail, that our days are as an hand-breadth. Therefore help us, O God of our salvation, to live before Thee in truth and uprightness during the years of our pilgrimage. And when it will please Thee to take us from earth, be Thou with us; and may our souls be bound up in the bond of life with the souls of our parents and of the righteous who stand before Thee in Heaven. Amen. Amen.

עָזְרֵנוּ אֱלֹהֵי יִשְׁעֵנוּ לְהִתְנַהֵג בֶּאֱמֶת וּבְתָמִים יְמֵי שְׁנֵי
חַיֵּי מְגוּרֵנוּ: וְכַאֲשֶׁר יַגִּיעַ קִצֵּנוּ לְהִפָּרֵד מִן הָעוֹלָם הֱיֵה
אַתָּה עִמָּנוּ וְנִשְׁמֹתֵינוּ תִּהְיֶינָה צְרוּרוֹת בִּצְרוֹר הַחַיִּים עִם
נִשְׁמוֹת אֲבוֹתֵנוּ וְנִשְׁמוֹת הַצַּדִּיקִים הָעוֹמְדִים לְפָנֶיךָ ·
אָמֵן וְאָמֵן:

אל מלא רחמים וכו׳

מזמור ט״ז

G.

PIYYUTIM THAT MAY BE OMITTED IN THE SERVICES FOR NEW YEAR AND THE DAY OF ATONEMENT.

Morning Service of the First Day of New Year.

אֶבֶן חוּג , אֵם אֲשֶׁר בְּצֶדֶק , אַאְפִּיד

The סִלּוּק may also be omitted; in this case the קְדוּשָּׁה must be introduced with the words נְקַדֵּשׁ אֶת שִׁמְךָ.

Additional Service.

אוֹמֶץ אַדִּירֵי כָל חֵפֶץ.

Morning Service of the Second Day of New Year.

שַׁבְתִּי וְרָאֹה תַּחַת הַשֶּׁמֶשׁ

Morning Service of the Day of Atonement.

הַתְּמוּכִים בְּתַאַב עוֹנִים יְיָ אֶחָד to הָאַדִּיר בִּשְׁמֵי עֲלִיּוֹת

אֲדַבְּרָה תַּחֲנוּנִים כְּרָשׁ וְאֶבְכֶּה

Additional Service.

וּבְכֵן וּלְךָ תַעֲלֶה קְדֻשָּׁה to לְיוֹשֵׁב תְּהִלּוֹת

אִוּוּיָךְ נָתַץ בַּחֲטָאֵינוּ to וּמֵרוֹב עֲוֹנֵינוּ אֵין לָנוּ לֹא אִשִּׁים

H.

QUESTIONS THAT MAY BE ADDRESSED TO THE BRIDAL COUPLE.

The Celebrant.—"You, A. B. and C. D., are about to be wedded according to the law of Moses and of Israel.

"Will you, A. B., take this woman, C. D., to be your wedded wife? Will you be a true and faithful husband unto her? Will you protect and support her? Will you love, honour and cherish her?"

The Bridegroom.—"I will."

The Celebrant.—"Will you, C. D., take this man, A. B., to be your wedded husband? Will you be a true and faithful wife unto him? Will you love, honour and cherish him?"

The Bride.—"I will."

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